

# BOSTON RECORDER

## And Religious Telegraph.

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### EDITORIAL.

#### FOR THE MONTHLY CONCERT.

The tenth of the "Farewell Letters" of the Missionary, Ward, "On the necessity of a greater union in Prayer for the Divine Influence," is worthy of being read at every Concert in the land almost every month in the year. It is an appeal to praying people, from a man who had long seen and felt the need of Divine Influence, and of Prayer to bring that influence down, for the conversion of the heathen; of one too who had seen, that the most hopeless valley of dry bones which the heathen world presents, can be made alive to God when the breath of believing prayer ascends to God, and the Spirit in return breathes upon the slain of the valley. It is the appeal, not of a monk who pours forth his prayers in a cloister; but of a herald of the cross, who has hazarded his life for the name of our Lord Jesus Christ, that he might preach the unsearchable riches of his grace among the Gentiles. He was well qualified to tell us and he has told us, how the world must be subdued to Immanuel. He would have our contributions and efforts multiplied a thousand fold. He would have laborers thrust forth into every part of the immense harvest. But he plainly assures us, "The life and salvation of millions will be given to believing prayer, while success has been, and ever will be, denied to our most splendid efforts without it." In his absence from the scene of his labors, he travelled extensively in America, in Britain, and in some other parts of Protestant Europe. He mingled with our most devoted ministers and Christian professors; attended our Concerts and our Missionary Meetings, observed the spirit of our leaders in benevolent enterprises, and cast his eye over the groups of young soldiers who are soon to fill the ranks of the great army of Missionaries. And what was the result of his observations? Why he sent forth throughout the churches a most solemn voice of warning and alarm; and would to God that in the seven years which have since revolved, that voice had roused the churches from their slumbers. Said he, "We hear incessant references made, with a degree of pride, to institutions without end for removing human ignorance and human misery, and for bringing in the Millennium; but oh! how little reference to that agency without which all these mighty operations are doomed to terminate in the mere exhibition of human imbecility, and the derision of the powers of darkness." — "We have embarked in this cause too much in the spirit of the man at St. Helena, rather than as those who expect every thing through the medium of faith and prayer, and who have even present with them the words of the Lord of the harvest, 'Without me ye can do nothing.' At our great anniversaries, 'instead of fasting and prayer, we keep a religious jubilee, although six hundred millions of the beings to whom it refers, die every thirty years without God, without Christ, and without hope. We meet with the feelings of conquerors, when, in fact, the whole country remains in the hands of the enemy.' This warning must be heard, a deeper spirit of prayer must go abroad through our churches, our Monthly Concerts must be more like places of weeping & mourning after the Lord, or the Millennium will be delayed.

The thought has often occurred of late, What would be the effect on the church and the world, if some of the praying souls of antiquity were now upon earth; blessed with the effulgent light of this day, animated by our successes, aided by our facilities for benevolent action, and inspired with our hopes of seeing the dawn of the millennial glory;—but retaining their ancient spirit of prayer, and of dependence on Almighty Grace. Great would be the effect on the wisdom, and fidelity, and purity of our benevolent efforts; far greater on the humility, and faith, and fervency of our prayers, and consequently upon the success of all our labors.

Oh if Moses were here, to plead for stiff-necked Jews and unbelieving Gentiles; to beg that God would not "look on their wickedness, nor their sin;" to intreat that his own name might be blotted out of the book of life, that the rebellious people might be pardoned; then would the Lord turn again the captivity of Israel, as in the former days of that renowned leader, and Gentiles would receive that abounding grace which was never conceived of by the ancient saints. If Abraham were here, to survey the whole world in its pollutions, devoted like Sodom to a destruction which importunate prayer alone could prevent; how would the Father of believers though but dust and ashes draw near and speak unto the Lord, and fill his mouth with arguments and not desist till he obtained an answer of peace. If Jacob were here, that prince who had power and prevailed with God, how would he wrestle with the angel of the covenant, and hold him till the day should dawn and the blessing be secured. If Aaron were here, beholding the plague of sin and wrath which are still desolating the earth, how would he fill his censor, and run between the dead and the living, to avert the impending destruction. If Elijah were among us, his faith and importunity would open the windows of heaven, and showers of grace would be poured down upon the thirsty earth. We should then cry for ourselves, "Where is the Lord God of Elijah?" not in despondency, but in joyful expectation that he would be our God also. If Jonah were on earth, though his iniquities should bring upon him the frowns of Jehovah, yet he would humble himself under the mighty hand of God, and out of the very belly of hell would he send up a cry which would be heard in heaven.

If Nehemiah and Ezra were now here, to build the city of their God in the utmost weakness, and in the face of their enemies; how would they proclaim a fast on approaching every river of difficulty; and continue instant in prayer at every step of their enterprise; and lift up their hearts to God all the day, while one hand should labor in the work, and the other hold a weapon of defence. If David could visit the earth, and again take an interest in the kingdom of David's Son and David's Lord, how could he find it in his heart to pray a prayer, with strong crying and tears, taking hold of the everlasting covenant. The sweet Psalmist of Israel would sing again all his psalms of praise, not forgetting those which are filled with confessions, and prayers, and applications for the people, saying, "Rivers of waters run down mine eyes, because men kept not thy law."

If Isaiah could take his harp again among mortals, with what rapture would he sing of the coming glory, so much nearer than when he before saw and believed; and how would he draw an argument from predictions and promises, and plead for their fulfilment. If the sorrowful Jeremiah were here, how would he renew his "lamentations," and say, "O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain!" the many of the human family. If the holy Daniel could revisit the world, how would he set himself to "find by the books" the set time for Israel's deliverance and the world's salvation; and how would he fast and pray because God had promised, and because the time of fulfilment was drawing nigh. If the Apostle of the Gentiles were again laboring more abundantly than all the present Missionaries of the cross, what continual sorrow would fill his heart for his beloved brethren who abide still in unbelief; and how would his desire and prayer to God for all flesh be, that they might be saved. And oh, if the blessed Redeemer were again subject to infirmity in the form of a servant, how would he continue all night in prayer, and renew the bloody sweat of Gethsemane, pleading, with love stronger than death, that the nations may not perish in their sins, but have everlasting life.

Now if it be granted, that the Redeemer had an intensity of love for sinners which his followers cannot feel, still, to the measure of our capacity the mind that is in him may be—must be in us. Among all the other examples, there is not one which we cannot imitate. The days of inspiration, and the age of miracles are past. Not so the age of benevolence; not so the age of faith, of prayer, and of prosperous effort. Not so the latter day glory of the church. Not so the year of the redeemed over all the earth. And now what hinders the prayers of the church coming up to the ancient standard, and exceeding in faith and importunity all that we have seen in this great cloud of witnesses? And if we fall short, are we not hindering the progress of the gospel, and preventing the mighty works of our glorious King? Why may not every Christian on earth wrestle like Jacob, and prevail like Israel, for the conversion of the world? O that every company of believers who are met this evening, might be covered with the mantles of those, who have prayed and wept in our miserable world in former ages. May every such company be like the one hundred and twenty, who were all with one accord in one place, and whose prayers obtained the Spirit for the conversion of three thousand souls in one day. When such is the spirit of our Concerts for Prayer, glorious will be the descent of the Holy Spirit, and soon will the earth be filled with the triumphs of redeeming mercy.

### RELIGIOUS.

For the Boston Recorder.

"'Tis a base  
Abandonment of reason, to resign  
Our right of thought."

There are many persons of amiable and affectionate dispositions, who feel the imputation, that they are the enemies of God, to be calumnious and cruel. They will freely acknowledge, that they do not love God, as they ought; but as for hating him, or having any feelings of hostility against him, is what they cannot admit. Now it is most undeniably and undoubtedly true, that these protestations are ingeniously made, by many who are entirely unconscious of any desire, to deceive themselves. But I would inquire of such persons if it be certain, that the being whom they profess to love, is God. The only idea we can have of the Deity, is from the character, which we attach to him. Does the Mahomedan worship God, when his imagination creates a being, who encourages him in his impunities, and urges him on to deeds of barbarity and profligacy? Does the pagan worship God, when he forms in his mind a being, who is as sensual and infamous as himself? Does the sentimental enthusiast worship God, when he dreams over an image of fancied loveliness and grandeur, and dwells with exulting rapture, on the contemplation of the great spirit, who presides over the beauties of the evening landscape, and whose voice is only heard in the whispering breeze, and the murmuring rivulet? No! Then one and all are worshipping creatures of their own imaginations, and are just as far from worshipping the true God, as if the object of their adorations were chieftains from the marble quarry, into the form and lineaments of a material idol. The being whom they acknowledge as the Deity, is one whom their own fancies have created, and it matters not whether they call him Jehovah or Jupiter or Vishnoo, he is alike remote from the one only true and living God.

That the carnal mind is enmity against either of these imaginary gods, the Bible does by no means assert. It only asserts its enmity against God as he has revealed himself to us in his written word. Now let a person go to the Scriptures, and from the likeness there given, portray the character of God, and present it to the mind

of any man in his unregenerate state, and enmity is immediately excited. I will not attempt to place, to give the scriptural views of the character of God. But under the supposition that the majority of professed Christians in the United States do worship the true God, it can be proved from the confession of men of integrity and veracity, that their feelings do rise in hostility against him.

Dr. Bancroft says "the doctrine of the atonement represents God as an inexorable being, and introduces a principle into his administration which would disgrace any government on earth." Now Dr. Bancroft is a man whose veracity may be relied upon, and he doubtless frankly and candidly acknowledges his feelings; and I am far from thinking that he is at all peculiar in these sentiments, for I believe them to be the genuine feelings of every man in his natural state, for God has told me that "the carnal mind is not subject to the law of God, neither indeed can be." The Christian Disciple sees the seal of its approbation upon the following sentiments:—

"You," the orthodox, "represent God as worse than the devil, more false, more cruel, more unjust—free from the face of this God. But whether will ye flee? Into Heaven? He is there! down to hell? He is there! ye cannot flee from an omnipresent and omnipotent tyrant." It surely would not be proper, even for a moment to imagine, that the conductors of the Christian Disciple, were ignorant of the views which the orthodox entertain respecting the character of God. For that work has not been entrusted to the care of ignorant and unlettered men. They do most undoubtedly declare their undisguised feelings, towards the God whom we worship. How emphatically true is it, that "ye must be born again." Dr. Channing says "We look with horror and grief on the views of God's government which are naturally united with Trinitarianism. They take from us our Father in Heaven and substitute a stern and unjust Lord." And again: "With such a Creator the idea of mercy cannot coalesce, and I will say more, that under such a government, man has no need of mercy; for he owes no allegiance to such a Maker." Now it does appear to me, that this is precisely the state of mind, in which the Bible tells us the whole world of mankind is to be found. Dr. Channing says, "did I believe what Trinitarianism teaches, I should feel myself living under laws, written like Draco's in blood." And he also says the Trinitarians substitute for God, "a being whom we cannot love if we would, and whom we ought not to love if we could." These declarations of men are but illustrations and confirmations of the plain declarations of Scripture.

\* Bancroft's Sermons, p. 224.  
† Chris. Dis. Nov. and Dec. 1820.  
‡ Dr. Channing's New York Sermon.  
§ Dr. Channing's Baltimore Sermon.

#### For the Boston Recorder. UNITARIANISM IN GROTON.

Messrs. Editors.—In the Rev. Mr. Ware's address to the Unitarian Church and congregation in Groton, on occasion of the Settlement of Mr. Robinson, may be found the following advice.

"Towards other Christians, your profession requires candor, meekness, charity. Do not think yourselves at liberty to condemn them for difference of opinion, and diversity of faith; nor, which you are more tempted to do at the present day, to sneer at them for being less enlightened and liberal than yourselves—No difference of faith or worship, experience or knowledge; no, nor any circumstances of party excitement, and sectarian and local feeling, gives a Christian any right to lay aside the meek and quiet spirit of his Master."

For an exemplification of Unitarian candor, meekness, and charity, allow me, Messrs. Editors, to refer your readers to an article published in your paper of April 4, 1828—headed—Progress of Religion—Groton, Massachusetts, and written by the Pastor of the Orthodox Church of that place—and especially I would call the attention of your Readers to the following quotation from the article in question.

"Great opposition has at times prevailed.—Reports and stories in print and out of print in abundance. These have all died under their own weight. If, laid the corner stone of our meeting house with prayer, and tears; and in the darkness of night it was removed away. We assembled for prayer one dark evening, and our harnesses were cut, and our linch-pins taken from the carriages, and many lives were exposed. We retaliated and I believe murmured very little. But the half shall not now be told."

This may indeed be a manifestation of the meek and quiet spirit of Unitarianism, certainly it is not the Spirit of Jesus—further comment however seems to be unnecessary. S. J.

#### PRISON DISCIPLINE.

Receipts of the Prison Discipline Society, from June 23, to July 23, 1828.

Annual Subscribers in Boston	\$256 00
do. in Charleston	16 00
Samuel Farrar, Esq. Andover, Ma.	5 00
Dr. James P. Chapin, Cambridgeport.	10 00
Elam Lynde, Esq. Mount Pleasant, N. Y.	20 00
Mr. Henry Homes, Boston.	5 00
Hon. Heman Lincoln, do.	10 00
Dea. John C. Proctor, do.	30 00
Francis C. Gray, Esq. do.	20 00
Gardner Greene, Esq. do.	10 00
A. Friend, R. C. A.	20 00
John J. Norton, Esq. Albany, N. Y.	50 00
Henry Rutgers, Esq. New-York.	60 00
Mr. John Lawrence, Salem.	2 00
Mr. William Arnold, Charlestown.	1 00
CHARLES CLEVELAND, Treasurer.	
No. 43, Market-street, Boston.	\$485 00

For the Boston Recorder.

STATE PRISON AT WETHERSFIELD, Ct.  
Messrs. Editors.—On a recent tour through the country, I passed a Sabbath at Wethersfield; and on Monday at 6 o'clock P. M. visited the State Prison, in company with the Rev. Mr. Tenney, of that place. The prisoners at the ringing of the bell came from their work-shops and their several employments, to the prison yard, where they formed themselves in a line, and were searched. Thence by sections, they marched to the inner prison, where their morning and evening devotions are attended, led by Capt. Pillsbury. Mr. Tenney addressed them at this time from the sacred scriptures in a very solemn and affecting manner, and prayed with them. They appeared humble, solemn and devoted. They were then conducted to their cells where each is furnished with a Bible. It is but nine or ten months, since they were removed from their wretched condition at New Gate. Since then, God has wonderfully blessed

the exertions of Capt. P. and others in enlightening their minds, and thus preparing them to receive the Gospel, the love of it. From fifteen to twenty, who have been willing slaves to sin, to these many years, are now enjoying that liberty with which Christ hath made them free. The revival is still progressing. And should Christians carry this unhappy class of men on their hearts to the throne of grace day by day, were they to have officers over them who rule by love rather than a rod of iron, and who would divide unto them the bread of life; we should soon have reformed prisoners. Their fettered minds would be released, the prison doors of their hearts would be thrown open, and they would stand in some, on being pardoned and discharged, returned to his wife who refused to receive him as her husband. He replied, I cannot blame you, it is no more than I deserve. But I have one request to make, which is, that you receive me as a boarder for three months; and if I do not comply with the regulations of the family, and pay my board every Saturday night, you can dismiss me when you please. She then received him as a boarder, and in a few weeks as her husband. A pious individual of that place furnished him with work in a boot and shoe shop, where by process and example he soon induced all the workmen to abandon the use of ardent spirits, which had been very frequent. The shop is now, says the owner, a reformed shop. Another individual, who had formerly been under Capt. P. in the New-Hampshire Prison, escaped by means of a plank laid from the roof of the work shop to the walls; and lowering himself by a rope was fired upon by the guard without effect. By the spirited exertions of the warden and others he was soon retaken in the field, and has since become a hopeful subject of grace. On being asked since by his friends, if they should petition for his release, he replied, "no, if the doors were thrown open I would not go out." He has observed he should have reason to bless God all his life for their bringing him back to that prison. Other facts might be mentioned, but time will not admit. W. T. C.

For the Boston Recorder.

Messrs. Editors.—I feel greatly rejoiced at the circumstance, that a certain portion of your paper is regularly devoted to the subject of Prisons & Prison Discipline; and I rejoice, too, that the public mind seems to be waking up from its long and guilty slumbers over evils, which it only needs to contemplate, to be aroused to the most active and unceasing vigilance. I am fully satisfied that legislators and philanthropists will, before many years, look back with astonishment, on the fact, that although they had been wise and provident in regard to almost every other subject which concerned the public welfare, on this, they had been most woefully mistaken. They will find, that the premises which they had assumed were fundamentally wrong—and that, of course, all their deductions from them were of the same character. Experience is daily exhibiting the most conclusive proof that the whole Penitentiary system of this country, with a very few exceptions, has been founded in error.

I have not set down to discuss this subject at large, but merely to glance at a single fact, which seems to have been the fruitful source of most of the evils which have resulted from this system. Legislators have acted upon the principle that the grand desideratum to be gained, was to apprehend, convict, and confine offenders. If they could only be placed in safe keeping, and be made by their labor, to defray their own expenses, and if practicable, to produce an income to the State, they were satisfied. Consequences to the convicts themselves, and to the community, seem, in a great measure, to have been overlooked. And what is the strangest fact of all, not a few good men and wise men have been led most fondly to hope and expect that the unhappy inmates of our penitentiaries would, under such a system become reformed and subsequently become good and useful citizens of the Commonwealth.

Let it be remembered that these establishments have been so constructed, that a free and almost unrestrained intercourse has been maintained between their inmates, by day and by night; and that to prevent their escaping and to keep them at their labor, has been considered all that their keepers could or were in duty bound to perform. And indeed, situated as the officers of these institutions have been, what more could be expected or required? I do not mean to be understood as saying that there has never been mismanagement on the part of the officers; doubtless there has often been; but I would, after all, state it as my opinion, that the fault lies originally with the government of the state where the prison is located. The best officers in the world cannot make a good Prison where it becomes necessary to suffer the convicts to congregate at night, and where they enjoy any thing like a free intercourse with each other. It is, in the nature of things impossible. It ought not to be expected of the officers "to make brick and find their own straw." Let Governments first do their duty—and that let God for officers who will as faithfully perform theirs.

Who does not see that Institutions, thus constructed, and, from necessity, thus managed; will, of course, become seminaries for the education of villains? Who cannot discover that the vast sums expended on these mis-named Penitentiaries, since the establishment of our Governments, have gone to endow, in the most ample manner, a great number of Universities, calculated, in the most effectual manner and in the shortest period, to qualify an army of knaves, villains and cut-throats, to prey upon the very communities which have established and maintained these institutions? And this too, whilst they have been uselessly draining that all was well, and that their money was very profitably invested. I am fully satisfied, that it would have been incomparably better for the public, if nineteen twentieths of the convicts, who, for twenty years past, have been sentenced to most of our State Prisons, excepting such as have been sentenced for life, had been discharged at the time of their conviction, and suffered to go at large, with barely a suitable reprimand from the Court. There would now have been fewer adepts in villainy;—for I believe it to be a fact which cannot be controverted, that much the greater proportion of our dangerous and highly accomplished villains have been educated and fitted for their professions in our State Prisons. And what else, let me ask, could have been expected? Such a result as necessarily follows the system which has been pursued, as that a deadly poison diffused through the human body, will produce an extinction of

animal life. Intelligent and thinking men are beginning to see and to feel it, and are wondering that it has not been seen and felt before; and it is for this reason that I rejoice to see the attention of the public frequently and urgently called to this subject in our public journals. [Remainder next week.] HOWARD.

### INTELLIGENCE.

#### NORTHERN CONFERENCE OF CHURCHES.

ES.

In New Hampshire and Vermont, June 10 & 11.

The church in Franconia is small; but 7 or 8 members of it live in town. It is supplied with preaching for the present year, and its prospects are in some respects more favorable. Intemperance is declining in that town.—Bellevue has had a revival; hopeful converts 70. The Congregational church has received 18, No Pastor.—The church in Littleton has a pastor. Nothing special reported.—In Bath has been a revival; 50 or more have hope; additions between 20 & 30.—From Lyman and Dalton, no reports.—The little church in Whitfield, formed two years ago, has been doubled, since the last meeting of the conference. It seldom enjoys preaching, but meetings are maintained constantly.—The church in Lunenburg, has a pastor, but has long languished.—The Church in Concord, though united, does not flourish.—In Kirby, a few conversions; preaching the greater part of the time.—In Lyndon, there has been a constantly increasing attention.—The first church in St. Johnsbury reports some indications for good.—The pastor of the Lyndon church preaches here half the time.

To the 2nd church in St. Johnsbury, God has shown great favor. A Bible Class was formed there in the spring of 1827. In the following summer, one of its members was drowned.—The news of his death was brought to the Class while convened, and the effect was great. From that time solemnity increased. Forty-four have been added to the church, 28 of whom were connected with the Bible Class. The Sabbath School is now highly interesting. In Danville also, religion has been revived. Twenty-five have united with the Congregational church.—In Waterford, the state of religion has been very gloomy.—There seemed but little fear of God before the eyes of the young. Early in the spring, the sudden death of a young lady who was in her grave in about half a week after her marriage, created much sensation, and was followed by the commencement of a revival of religion, which still continues. Between 70 and 80 appear to have passed from death unto life.—In Barnet, many in the judgment of charity, have been added to the sincere followers of Christ. Thirty-one have united with the Baptist church in the upper village.—Vt. Chronicle, abridged.

#### STAFFORD CONFERENCE, N. H.

[Meeting held June 24 and 25.]

This is a dark land; but the hope is indulged, that light and knowledge are increasing. The churches of Dover and Durham, two of the oldest and most efficient in the county, we have already said, are now destitute of Pastors. In Dover the Orthodox Congregational Church and Society is surrounded by others of different denominations which have recently sprung up around it. But it is hoped that both will soon settle and support faithful ministers. In Somersworth a church and congregation have been recently gathered in the factory village; and by efforts hitherto unknown in the County, a minister has been settled; and they are now erecting a house for worship. In Rochester, Conway, Tamworth, Sandwich, Moultonborough, Meredith, Bridge, Sanbornton, and Gilsum, the churches and societies are in a prosperous state. In all of them we think we may say, the cause of truth and piety is gaining ground. At Meredith and Centre Harbour, the church has, for some time, been unhappily divided, but harmony is now restored and they are making commendable efforts to settle a pastor. In Ossipee, Farmington, Milton, and Barrington, there are churches but no pastors.

We have to deplore, however, the low state of the churches, the want of able and faithful ministers, and a great disregard of the holy Sabbath. From the most accurate calculation that can be made, it is found that in those towns which are best supplied with religious teachers of different denominations, not more than one fourth of the inhabitants attend meeting any where; while in some towns, there is no stated preaching of any kind. The Stafford County Bible Society have already ascertained, that there is within the County an alarming destitution of the Sacred Scriptures.—N. H. Obs. abridged.

#### RELIGION IN MASSACHUSETTS.

Narrative prepared by the General Association, at their meeting in Falmouth, June, 1828.

Never was the cause of Zion in this State in a more interesting position. The reports from various parts of the commonwealth present an assemblage of facts which tell that the Lord is doing a great work. We are furnished with no cause indeed to indulge an inflated, vaunting spirit, and to say that our hand is high. But as we rehearse the events of the past year we find much occasion to speak of the loving kindness of the Lord.

The past year has not been so singularly distinguished for revivals of religion in the appropriate sense of the term as the year preceding the past. But if we give the name revival to every advance of the cause of truth and holiness, no year since our churches were planted, has witnessed greater revivals, in an increased degree of enterprise, decision and benevolence.—The great work of erecting the spiritual building has in all its departments made a steady and majestic progress.

Nor have the converting influences of the Spirit been withheld. The reports of almost all our associations tell of some churches replenished with these influences, and many bringing tidings of precious interest. The revivals, which were the last year recorded as existing in the Berkshire and the Mountain Associations, have continued to a considerable degree into the term embraced in this report, and the fruits of those revivals have been manifested in a spirit of harmony, Christian benevolence and energy before unknown. In the Franklin Association two towns are reported as having enjoyed extensive revivals, and one other in which there has been a pleasing work. The Hampshire Association, though not a scene of general revival, has not been without special interposition of God's mercy: one church has been specially visited, and three others present very encouraging appearances: & a revival in the literary institutions at Am-







fact, whether the moral and religious improvement of this people will keep pace with their general advancement in other respects. If it do not, its influence will be malignant in proportion to its power and extent. There are reasons to fear such a decline; all other nations have degenerated; we have degenerated already from the purity of our ancestors; and there is a rapid growth of those parts of our country where the power of good moral principle is the least felt. He then presented the bright part of the alternative; by showing the most happy influence this nation will exert, if its advancement in religion shall be proportional to its growth in other respects. And concluded with a concise exhortation to cherish pure and ardent love of country.

**Religious Celebrations** have extended to the western States. Religious exercises were held, and collections for the Colonization Society taken, in the Township of Nelson, in Franklin Upper Village, and in Tallmadge, all in Ohio. At Lewisburg, Va. the Sabbath schools of that place and Richmond were collected; a teacher read the declaration of independence; and a minister delivered an address. Afterward, the company sat down to a repast provided by the ladies; their drink was served from a very fine limestone spring, the teachers in the meantime waited upon their youthful charge.

#### SABBATH CAUSE.

**At Saratoga Springs.**—At a large meeting of citizens and strangers, held at the Springs, July 1st, several resolutions were passed and a society formed for the better observance of the Christian Sabbath. The first resolution deprecates the violation of the Sabbath in that village and vicinity, both by the inhabitants and strangers. The second declares, that the former class should do something to arrest the alarming evil, and that they are entitled to the co-operation of serious visitants. The third forms the Society, which is on the principles of the General Union. Rev. Francis Wayland, of that vicinity, is President; Col. Ozias Buell, of Burlington, Vt. V. Pres.

**The Presbytery of Cayuga, N. Y.** have passed resolutions in favor of the General Union and its objects, and recommending that associations be formed in every town and congregation within their bounds.

**In Macdonough, N. Y.** an auxiliary has been formed; where two years ago, society was in a chaotic state.

**Firmness.**—Capt. Willdin of Philadelphia, was offered fifty dollars a sabbath for the use of his steam boat; and when he declined, he was requested to name any sum which he would take. The wages of unrighteousness were indignantly rejected.

**In New-York.**—The church of Penfield, N. Y. has acceded to the Sabbath measures, by a special vote.

A late ordinance of the corporation of Huntsville, Alabama, subjects to a fine of 10 dollars, merchants, shopkeepers, confectioners, and retailers of spirituous liquors, who shall keep open their doors or windows for the purpose of selling their commodities on the Sabbath day. Any person who shall load or unload a cart or dray, or cause the same to be done, within the limits of the corporation, on the Sabbath day, is to be fined not exceeding 5 dollars. Any slave found selling or bartering, or offering for sale or barter, any poultry, vegetables, or other commodity, within the corporation on the Sabbath, is to forfeit the articles offered for sale or barter; and any free person purchasing such articles on the Sabbath, as aforesaid, is to forfeit and pay a fine of 5 dollars.

**An Example.**—The daily line of stages from Utica to Saratoga Springs, was established some two or three years since, to run as many others do, equally on the Sabbath as on the days of the week. It continued so to run for some time; but, this feature of the line being disagreeable to some of the proprietors, it was changed to a six day line, more than a year since, and their receipts for the next quarter were six hundred dollars more than what had been the ratio of their previous receipts. These facts were communicated by a principal proprietor, to a correspondent of the Rochester Observer.

**Pioneer Line.**—This line of stages, on the eastern section of the route, from Utica to Albany, commenced running July 21st. In Albany, their office is kept at the Utica House, No. 507, South-Market street.

#### NEW PUBLICATIONS.

**Religious Liberty.**—A Sermon, preached on the day of the Annual Fair in Massachusetts, April 8, 1828. By William Cogswell, A. M. Pastor of the South Church in Dedham, Mass. Published by request. Boston, Peirce & Williams. Among all the publications which the present discussion concerning Religious Liberty has called forth, we have not seen one better adapted to the greater portion of the community, than this discourse. It is on a subject which ought to be thoroughly understood by every man in the country, because the most valued interests of every man, and his most solemn duties, are involved in it. Mr. Cogswell has therefore done the public a great service, by making the matter plain to those readers who are not familiar with legal phraseology, and logical induction. To all such readers, and indeed to all classes, we cheerfully recommend the sermon, in great confidence that it will command itself exclusively to every candid mind.

**An appeal to the Inhabitants of Lower Canada, on the use of ardent spirits.**—By the Committee of the Montreal Society for the Promotion of Temperance. This pamphlet bears the signature of J. S. Christmas, Secretary. Mr. C. went from "the States;" and we perceive the same view is taken of this important subject that is now so common in this country among the pious and moral. It is an "Appeal" that must be heard with attention, and produces an extensive and happy effect.

**An Address delivered before the Newton Temperance Society, July 4, 1828.** By Daniel H. Gregg, M. D.—Boston, True & Greene. This is a plain exhibition of the destructive effects of intemperance, especially those of a physical nature. On this subject Physicians can speak understandingly and forcibly; and we are glad to see that they begin to speak decisively.

**The Debt of Nations to Christianity.** The Moral Responsibility of the American Nation.—Discourses delivered in Rochester, June 8, 1828. By William James, Pastor of the Brick Presbyterian Church.

A sermon, delivered in Beverly, June 18, 1828, on the occasion of the lamented death of the Rev. Abiel Abbot, D. D. late Pastor of the First Church and Society in Beverly. By James Flint, D. D. Minister of the Second Church and Society in Salem. 1. Thine is, 14, and Col. 1, 5. Sorrow not even as those which have no hope;—the hope laid up in heaven for you.

**The American Journal of Education, July 1828.**—Contents. Miscellaneous Articles: System of Public Schools. Education of the Deaf and Dumb. Education of Infant children. Female Education.—Review. Prospectus of Morris Academy.—Intelligence. Ontario Female Seminary. Providence High School. School for the Blind in Liverpool.—Notices: Works in the Department of Education: Observations on a Practical System of Translation. Books for Children: Week Days and Sundays. Little Westworth's Morning Lessons. Little Susan. The Little Boy who minded trifles.—Articles relating to common Education. Intelligence. Notices.

**New York Mercury.**—The Editors of the N. Y. Journal of Commerce propose to publish a new weekly paper, in addition to their daily and semi-weekly Journals. It is to be entitled the New-York Mercury, containing 8 pages large quarto, at 3 dollars per annum, in advance. It will embrace all the leading articles, news, politics, and literary and miscellaneous matter of the Journal, with the exception of advertisements, and things of a strictly commercial or merely local character; with such additional articles (when necessary) of more general interest, as may be provided for its columns. We have received the specimen number, and commend this new effort of the enterprising Editors, to the favorable notice of their New England friends.

**The American Evangelist,** published in this city, is, from the close of its first volume, to be united with the National Preacher, published at New York; the present subscribers to the Evangelist to be supplied through an agent at Boston. The Preacher has about eight thousand subscribers. The Evangelist has about two thousand.

#### YOUTH'S COMPANION.—VOL. II.

Published Weekly, by WILLIAM & RAND, at the Office of the Boston Recorder, Price One Dollar a year in advance. CONTENTS OF NO. 7.

**Narrative.** The unfortunate Moorish Prince.—*Learning.* The Bird, the Bee, and the Butterfly. A Fable.—*Historical.* Fort Independence.—*Morality.* The Axe and the Tree; a Fable.—*Benevolence.* Confidence in God.—*Obituary.* Happy Death of a Scholar.—*Editorial.* On Disasters.—*Miscellany.* What is Life. Meditation. Disinterestedness. Extraneous Reflections.—*Poetry.* The Aged Christian's Death Bed. On the death of Miss Anubah Clark.

**Contents of No. 8.**  
*Narrative.* Fair Play.—*Biography.* William Penn.—*History.* Native Indians.—*Humor.* of Robert Bruce.—*King of Scotland.*—*Morality.* The Grecian Woman.—*Religion.* A Voice from the Grave.—*Natural History.* Sagacity of a Sheep.—*Learning.* Deaf and Dumb.—*Editorial.* Slavery.—*Miscellany.* Brief Comment. Lying in Bed. Social Intercourse.—*Beauty and Deformity.* Spring time of Life. Habitual reflection.—*Poetry.* The Thunder Storm. The Bell at Sea.

**Letter to the Editors of the Youth's Companion.**

**Frederick Co. (N. C.) Nov. 26th, 1827.**  
**Meas.** Willis & Rand send me one dollar from E. and M. for the "Youth's Companion." E. is in her eleventh, and M. in her ninth year. These little girls, whose father died some years since, and who now live with a step-father, were quite interested with the "Letter from a Clergyman in the State of Maine," published in the Recorder and Telegraph of the 10th of October. They were asked, what they thought of the "determination" of little Thomas B. "that he will eat no butter for a year" in order to save a dollar to pay for the "Youth's Companion." They cordially approved of his self-denial, and desired to know in what way they could save a dollar, that the same "little paper" of which they had seen one number, might be sent to them by mail. After some conversation on the subject, they resolved, to drink no coffee or tea in the evening for a year except on the Sabbath, or when company should be present. These little girls, who are remarkably fond of coffee, and who have already been accustomed to use it twice a day, have, for about two weeks been cheerfully carrying their resolution into practice. I hope you will pray for them, that they may become truly pious children, like many of whom, I trust, they will find time to obtain some knowledge in the "Youth's Companion."

#### LITERARY RECORD.

**Union College.**—Commencement July 23d. Graduates, 79. The degree of D. D. was conferred on Rev. Mr. Lacy, of Albany, Rev. C. Cuyler, of Poughkeepsie, Rev. Mr. M. Masters, of Duaneburg, and Rev. B. B. Wisner, of Boston.

**At the annual commencement of the Western University of Pennsylvania,** held at Pittsburgh, June 30th, the degree of A. B. was conferred on 4 young gentlemen, and that of D. D. on Rev. Joseph Kerr, of Pittsburgh, the Rev. Alexander Bullions, of Cambridge, N. Y. and the Rev. James R. Wilson, of Goldenham, N. Y.

**Donations to the Am. Tract Society, New-York,** in the month ending July 15th, \$1,033.66. Received for Tracts sold, \$2,649.71. Total Receipts, \$3,683.37.

#### TRACTS FOR THE WEST.

The American Tract Society, Boston, acknowledge the receipt of Fifty dollars from a few individuals in Palmouth, Mass., to aid in circulating Tracts in the Valley of the Mississippi.

This sum was raised by a young gentleman, who prepared and circulated the following paper: "Tracts for the West.—The voice of our brethren in the wide-spread desolations of the West is, Ye ministers of the altar, come over and help us. If living heralds cannot be sent, O send us silent publishers of salvation. Freely ye have received, freely give.—A subscription paper for Tracts in their behalf."

**TO READERS AND CORRESPONDENTS.**  
We solicit the attention of all the Friends of Seamen, to the Prospectus of the Sailors' Magazine on our last page. From the nature of their employment, it can hardly be expected that Seamen in general should become regular subscribers to the work. It will therefore devolve on benevolent people to furnish it for their boarding houses and libraries, and to have it in readiness to put on board vessels which are leaving port.

Of the justice of the strictures of "A Father" we know nothing; and even if we knew they were deserved, we could not consent to publish them to the world. That course would magnify and multiply the evils which he exposes; but have no tendency to produce reformation.

#### REVIVALS.

**In Kentucky.**—The Charleston Observer contains the following extract of a letter, dated at Lower Blue Licks, Ky., June 12.

"The Revival in this State during the winter, which still continues, has diffused through society, a spirit of a very happy character. The tone of public sentiment in a moral and religious respect, has undergone no inconsiderable change for the better. Revival has succeeded to revival, until in many of our principal towns and neighborhoods, nearly all of the most respectable and influential citizens have consecrated themselves to that most honorable and delightful of all services, the service of the living God."

The Church is beginning to rise and shine in this section of the Union. I cannot perceive that the revival is at all subsiding; or if it does in one place, it breaks out in another. The last eight months have formed the most interesting season in Kentucky. Our fathers in the ministry, tell us, that there is a total dissimilarity between this and the old Kentucky revival. Time proved the old revival to be in a great measure spurious. And although I have little doubt that there will be some, if not many false conversions in the present revival, yet the indications are those of a genuine work."

**In Cincinnati, O.**—On the first week in July, 184 persons were admitted to the first Presbyterian church in Cincinnati.

**In Buckingham county, Va.** adjacent to Prince Edward Co. on the north. An extract of a letter of July 7th published in the Connecticut Observer, states, that the Revival which is in progress in Prince Edward under the preaching of Mr. Nettleton, has extended to Buckingham. Two eminent lawyers, who were a few weeks since foremost in dissipation, are hopefully converted,

and another is arrested. Religious meetings are frequent and well attended.

**In Jericho, Vt.**—The Rev. H. Smith, in a letter to the editor of the Chronicle, says of the revival, that it "has been confined principally to one neighborhood, although there have been hopeful conversions through the town, amounting in all to not far from 30, nearly half of whom are heads of families."

#### AGONIZING PRAYER.

**Extract of a letter from a Clergyman in New-England to a gentleman in New-York.**

In the calm moments of sober reflection, I am indeed an astonishment to myself. I am astonished at the conduct of Christians. I am astonished at the conduct of the world. And most of all, I am astonished at the conduct of those professors of religion who believe in the absolute necessity of Divine influence, connected with human effort, and do not bestir themselves when the sound of a going is heard in the tops of the mulberry trees. Sinners are convicted and converted when saints are wrestling in their behalf. In confirmation of this truth, the following occurred not long since:—A few Sabbaths ago, I preached a sermon showing that the spiritual interests of children must be dear to every pious parent. The day after, or the day but one, news came that there was a revival of religion in Mount Pleasant Institution, Amherst, Mass. in which two of my neighbors have each a son; and it was also stated, that one of these youth was distressed in view of his sins. From the other, nothing was heard. The parents of the latter at once became intensely interested in the spiritual state of their child. Though I was absent, both the father and mother came to my house in an agony of spirit, the like of which we had never on any occasion witnessed in them. So soon as I returned, I went to their house, and found them in a state of feeling in which I never expected to find them. Though praying persons as we trust, their most earnest desire was to be guided aright in prayer. They felt that their prayers were good for nothing. The evening was spent exclusively in conversation in relation to their duty as parents, to their children, and in prayer for these youth. Day after day the struggle with them lasted, until the exhausted nature of one of the mothers imperiously demanded rest. At that period, as I was sitting in my door, this mother came and put into my hand an opened letter, which announced the fact that both of the youth were rejoicing in hope. She fainted; and when she recovered, we mingled our tears together.

A short time since, I heard the following from an authentic source:—A kinsman of mine in the Western part of the State has a large family. Two adults of the family were without hope of an interest in Christ. These children were absent from home for a few days, one in one place, and the other in another. The father was called to attend a religious meeting in another town. As he went from home, he became deeply anxious for the salvation of these children, as did his wife about the same time. Their anxiety on this account deprived them of sleep for two nights. On the third day the father returned, and found that one child had just been brought to rejoice in hope, and the other came home soon after, praising God. The difficulty with your church, and the difficulty with all of us, is, we do not agonize at the Throne of Grace for the salvation of sinners. It is of too little consequence with us whether they are converted or not.

[N. Y. Obs.]

#### RELIGIOUS SUMMARY.

**News Scotia.**—The Baptists of this Province contemplate the establishment of a Seminary for Theological and General Education, to be open to the youth of all denominations, but under the particular patronage and control of the Baptists. The location is intended to be in the western part of the Province.

**Baptists in Louisiana.**—By the circular letter, of the Louisiana Association, we learn that 15 years ago, there was but one Baptist preacher in that State. In 1818, ten years since three ministers and 51 members were all that could be found.—There are now 10 churches, 221 members, and 12 preachers.—Col. Star.

**New-York Methodist Conference.**—This conference closed its session, in the city of New York, on the 4th of July. Consisting as it does 173 members, and having much business of a miscellaneous character, its sessions were necessarily lengthened beyond the usual time. The Book Concern, Missionary, Tract, and Sunday School Societies, must pass in review before this conference. There were ten preachers received on trial; eleven were elected and ordained deacons, and eight elected and ordained elders. Eleven were returned supernumerary, and eight superannuated, and one, the Reverend Freeborn Garretson, dead.

**Whites.** Col'd.  
Number in society this year, 31,513 428  
last year, 29,186 378  
Increase, 2,327 50

**The Foreign Mission Society of Merrimack County, N. H.** contributed \$375.32 in 1826;—\$338.41 in 1827; and \$518.30 the present year a proof that the cause of Foreign Missions is gaining among ground them.

**Presbyterian Board of Missions.**—Dr. Ely, the Secretary and Agent of this Board, is making efforts to raise funds among the Churches in Philadelphia; and meets with such encouragement that he designs to employ the remainder of the summer in other places. He asks every church to raise 50 cents for each communicant; and proposes that the subscribers in congregation constitute a Society, and the Elders be the managers, with the addition of solicitors and collectors appointed by the session. In this way, the whole 1968 congregations in the Presbyterian convention may be at once organized into efficient Missionary Societies.

**Vermont Convention.**—The annual meeting of the Convention of the Protestant Episcopal Church in this State, was held at Woodstock, May 29.—Rev. A. Bronson, President—the Bishop being absent. The Prudential Committee reported the business in the hands of the "Agents of the Society's Lands," was yet in a very unsettled state. The monies received by the Agents up to the date of the Report, exclusive of the sums allowed to County Agents, was \$6,083.73. The subject of the separation of this State from the Eastern Diocese was indefinitely postponed. Baptisms, 86; Communicants, 698; Sabbath Scholars, 300.

**Vermont Episcopal Missionary Society.**—The funds are devoted chiefly to the aid of infant and feeble parishes. Expenditures for the past year, \$134; Receipts, \$144.25; balance in the treasury last year, \$137.83.

**Our two most respectable Reviews,** one of them edited by a Roman Catholic and the other by a Unitarian, have now both taken their position as able and decided advocates of Foreign Missions, as generally prosecuted by Missionary Societies in this country.—Anti. Univ.

**Sabbath Schools.**—The managers of the Central Sunday School Union, which has the seat of its operations at Albany, N. Y. have resolved, that with the blessing of Providence they will endeavor to contribute within the present year the sum of two thousand dollars, to be paid to the treasurer of the American Union, on or before the 1st of April next.

**New Plan.**—The library in our school is on a different plan from that of other Sunday Schools. The books considered as belonging to it, are intended for the use of the teachers, rather than of the scholars; but the scholars will derive the benefit of them through the teachers. We loan to the scholars short narratives and stories, such as they can easily peruse during the week, and of which they are always required to give an account to their teachers on the next Sunday. A sufficient number of copies of each book are procured, to furnish one to each scholar in a class on the same Sunday; which enables the teacher to question the whole class at the same time.—Ingraham's S. S. Report.

**At Macdonough, N. Y.** out of 116 families, 4 are found destitute of the Bible, more than one in 5. There are several destitute, whose heads are professors of religion.

#### ORDINATIONS, &c.

On the 26th of June, Mr. SAMUEL CLEVELAND was ordained by the Presbytery of Richmond, Ohio, and installed as pastor of the church and congregation of Newnan's Creek. The sermon by Rev. James B. Morrow. The consecrating prayer was offered, and the right hand of fellowship and charge given, by Rev. James Snodgrass.

At Stafford, Conn. Rev. LEONARD GAGE has been ordained to the work of the ministry in the Baptist connection. July 10th at Jerico, Vt. Rev. HERVEY SMITH was installed as Pastor of the Congregational Church. Sermon by Rev. Josiah H. May.

July 22d, Mr. GEORGE GOODYKAR was ordained as an Evangelist, at New-Haven, Ct. Sermon by Rev. Pres. DAY.

#### SECULAR SUMMARY.

##### FOREIGN.

Mr. Wilberforce has had a long conference with the Duke of Wellington, in company with several committees of the Anti-Slavery Association, for the purpose, as was supposed, of prevailing on the ministry to take measures for the abolition of slavery in the colonies. A call on the ministry was made by Mr. Brougham in the House of Commons to know whether any thing would be done to compel the legislatures of the islands to pursue the course recommended by parliament as he had a motion on the subject he wished to make. Mr. Peel replied that the government did not intend to do any thing the present session.

A London paper remarks, that "there is no feeling so unanimous, and scarcely one more earnest" in England, than that in favor of the West India slaves; but that Sir George Murray having been a pupil in a school of severe military discipline, it is feared that the cabinet will shut little regard to the claims of humanity.

**Superstition abating.**—There have been three legal decisions given in France within a few months, establishing the legality of marriages among the Catholic clergy.

**Peru.**—By the latest advices, the affairs of Peru were still in an unsettled state.

**Earthquake.**—There was a severe earthquake at Lima, on the 30th of March, which threw down many buildings, and injured nearly every one in the city. About 60 persons were killed, and many wounded. Damages estimated at \$6,000,000.

A letter from Havana, to the editor of the Charleston Courier dated the 10th inst., "Yesterday," came into this port, H. B. M. sloop of war Grasshopper, A. Crawford, Esq. Commander, bringing a Spanish Guineaman, with 405 slaves, which she had taken on the 27th ult. after 26 hours chase, on the coast of Mexico; having fallen in with her about 7 leagues from this port, where she was about to land her negroes. The schooner was formerly the Blue-eyed Mary, of Baltimore.

**Disfranchisement.**—A meeting has been held at York, U. C. at which more than a thousand persons attended, which petitioned his majesty and both houses of parliament for a redress of grievances.

##### DOMESTIC.

**AMERICAN NAVY.**—The American Navy consists of forty vessels: of which there are seven 74's, or ships of the line; seven 44's, or frigates of the first class; four of the second class, including the Fulton, a steam ship; twelve sloops of war; seven cutters, and other vessels. The 74's are the Independence, Franklin, Washington, Columbus, Ohio, North Carolina, and Delaware—the frigates are the Constitution, United States, Guerriere, Java, Potomac, Brandywine, and Hudson; Congress, Constellation, Macedonian, and Fulton—the sloops of war are the John Adams, Cyane, Hornet, Erie, Ontario, Peacock, Boston, Lexington, Vincennes, Warren, Natchez, and Falmouth—the schooners are, among others, the Dolphin, Porpoise, Shark, Fox, Alert, and Scorpion. At the present time, nineteen of the above are in ordinary, and twenty-one in commission. In addition, five ships of the line, six frigates, and four sloops of war, are now building, and in a state of forwardness. Of the vessels at sea, the Delaware 74, Java 44, Ontario 18, and Warren 18, form a squadron in the Mediterranean, of which the former is the flag ship. The Brandywine 44, Vincennes 18, and Dolphin 12, are in the Pacific; the Macedonian 36, and Boston 18, on the coast of Brazil; the Constellation 36, the Hornet, 18, Erie 18, Natchez 18, Falmouth 18, rampus 12, and Shark 12, are in the West Indies.—Mr. Adm.

**Georgia.**—We understand that Col. Williams, Sub Agent, and Mr. John Miller, United States Interpreter, have lately been engaged, under the authority of the General Government, in burning houses and destroying the corn of the intruders who had moved, in defiance of the existing treaties, into the Nation from the frontier of Georgia.

**Cherokee Phoenix.**  
Capt. Budd, of the U. S. ship Natchez, at Key West, on receiving information of the late piracies committed on the south side of Cuba, fitted out two schooners, and a sloop, manned each vessel with a Lieutenant, and upwards of thirty men from his own ship, and sent them in pursuit of the pirates. The expedition sailed from Key West the 8th inst. The Natchez would cruise on the north side of Cuba, until the expedition should return.

Mr. Pariss of Maine, has signified his acceptance of the office of Justice of the Supreme court of that state and resigned his seat in the Senate of the U. States.

The value of steam boats and barges lost on the Alabama river since the year 1821, amounts to 368,000 dollars, and other losses sustained will amount to 400,000.

**Provident Institution for Savings, Boston.**—The 23d semi-annual report of the Treasurer shows, that since the last meeting of the Trustees 781 new accounts have been opened, and 228 closed. The fund, however, has increased, commenced a year since, amounts to \$8993.50.—Whole number of depositors, 6481; amount due them \$879,365.07. The 23d dividend, \$15,968.29.

**Rutger's College, New Brunswick, N. J.** Commenced week before last. The degree of A. B. was conferred on 22 young gentlemen; and of A. M. on ten gentlemen.—That of D. D. on the Rev. Thomas de Witt, of N. Y.

**Large Coal.**—Five dollars were refused, last week, for a single piece of coal, while passing through Pottsville, (Penn.) from one of the mines of the North American Company. It weighed upwards of a ton and a half. N. Y. Ad.

The brig Emily, West, of New Bedford, on a whaling voyage, was wrecked on the 16th of July. All hands saved, except the cook.

A barn containing about 20 tons of hay owned by Mr. E. Spalding in Jaffrey was burnt by lightning. A number of buildings were struck and more or less damaged. And three stage horses killed in the mill-race during the severe shower on Saturday morning last.

The publication of the North Star, an anti-masonic paper at Danville, Vt. has been suspended for the present. A circular which has been sent us asserts, that one of the proprietors levied an attachment on the office for debt, assigning as one reason that he could not suffer the paper to pursue its course to the injury of his brother Masons.

On the 9th ult. a rattlesnake was killed in South Hadley, having nine rattles and measuring four feet ten inches, in length. When opened, a full grown mink was taken from its entrails.

A young lad named Elias Smith, aged 15 years, was drowned in the river opposite the village of Lansingburgh, on Sunday the 18th ult.

Six convicts lately escaped from the Kentucky Penitentiary, supplied themselves with arms and ammunition belonging to their vigilant guard, continued in a plover, as banditti, for five days, within 20 miles of the prison, and then struck off for the river, and embarked as river pirates.

**Murder.**—The remains of Mr. Tho's Knowlton, of Mattawoonk, Me. have been found in the woods, in circumstances which can leave no doubt of having come to his end by violence. Mr. Knowlton had been hunting the

winter past, near the waters of the Anasotock, and had acquired a considerable quantity of furs. Indians had been encamped not very distant.

**Villany Extraordinary.**—Luther Richardson, of Portland, Me. a Counsellor at Law, of respectable standing in his profession, and a young man, with a small family, has been found in a point of integrity, the unbounded confidence of the community, has been found to have forged notes and endorsements, against various individuals in town, and out, though mostly in town, to the extent of from twenty-five to thirty thousand dollars!

**Steam-boat Riot.**—On Sunday afternoon, (says an Albany paper) two men gave fight on board the Matilda Steam-boat from Troy, when the Captain and owner having interfered and separated the combatants, the passengers considering the men to be imposed upon, assaulted the captain and owner, who were then joined by the hands of the boat, and a general row ensued, in which several persons received skin-wounds. The affray ended, in the confinement of six of the most turbulent of the passengers, who were carried to Albany, committed to prison, and were afterwards bailed for their appearance at the sessions. They are all foreigners.

#### MARRIAGES.

In this city, Mr. William Polk, to Miss Sarah Babcock; Mr. Harry Barnes, to Miss Harriet Gragg; Mr. George C. Philbrook, to Miss Mary A. Nutting. In Newburyport, Rev. Mr. Holt, of New-Haven, to Miss Emily Tilton; Mr. Joseph H. Knapp, to Miss Mary Pierce; Capt. Amos Noyes, to Miss Harriet C. Folandee;—In Rowley, Mr. John Kimball, jr. to Miss Sally Nelson;—In Providence, Mr. George Danforth, of Taunton, to Miss Rebecca Brightman, daughter of the late Mr. Ephraim Southworth.

At Tabor, Ireland Co. N. C. June 17, Wm. B. Wood, Esq. of Rowan Co. to Miss Eliza J. Gould, formerly of Dracut, Me.

#### DEATHS.

In this city, Mrs. Emeline Carlton Walker, wife of Mr. Amos W. 25; Mr. Thomas Gage, of Barnstable, 24; William Briggs, 11, drowned; Mary Edwards, 42; Elias Bason, 86; James Jones, 38; William Goddow, 55; Cynthia Walton, 26; Wm. Kennedy, 36; Mr. Edward Marsh, 30; Mr. David Smith, 30; Mr. John Kimball, 35; Mr. David Goodwin, 33; Mr. John Robbins, 56.—In Cambridge, Mrs. Martha, wife of Mr. Gideon Maynard, 26.—In East Cambridge, Mrs. Sarah wife of Mr. Jesse Hall, 34.—In West Cambridge, Mr. Timothy D. Elliott, of Canterbury, N. H. 21.—In Waltham, Miss Harriet Sanderson, 13.—In Stoughton, Mrs. Hulda Capen, 37, wife of Mr. Adam Capen.—In Chelsea, Mrs. Eliza Ann Devereaux, wife of Capt. John D. 19.—In Watertown, Mrs. Mary, wife of Mr. Adam Goodnow, 56.—In Quincy, Mrs. Maria, wife of Mr. Jonathan Hall, 61.—In Brighton, widow Sarah Townsend, 77.—In Dorchester, Mary, youngest child of Mr. Joseph Ford, 8.—In Shirley, Mr. John J. Parker, 25.—In N. Bridgewater, Mr. Asa Howard, 83.—In Newburyport, Mary Ann, eldest child of Mr. Jeremiah and Mrs. Roxana Wilkins.—In Tewksbury, Miss Margaret Brown, eldest daughter of Wm. Brown, Esq.—In Andover, Mr. Enoch Parker, 75.—In Concord, Mr. John Carr, 71.—In Waltham, Mrs. Ann Theodora, wife of Dr. Samuel L. Dana.—In Billerica, Mrs. Isabelle Goodwin, wife of Mr. Charles G. 32.—In Holden, Mr. David H. 72.—In Northbridge, a stranger, supposed to be named John Smith; found dead in a barn.—In Shrewsbury, Mr. Wm. Kerr, of Boston, 33.—In Sterling, Mr. Barnard W. Eddy, 43. Mr. Wm. Richardson, 45; Mr. Amos Noyes, 38.—In Templeton, Mrs. Louisa Cutting, wife of Mr. John C. Jr. 54.—In Longmeadow, Mr. Moses Colton, son of Mr. Asa C. 23.—In New-Haven, Con. Dea. Abel Burritt, 86. Mr. Geo. W. Greene, of the firm of Elliott & Greene, 24. In Holliston, Wm. Whiting, only child of Wm. S. 8, elder, 9 mo.—In Tyngsborough, Mrs. Rachel G. Fletcher, 48, formerly of Groton.

In Sullivan, Mr. Joshua Osgood, 80.—In Fitzwilliam, suicide, Mr. David Rice, 59, an intemperate person.—In Nelson, drowned, on Sunday last, Jarvis Davis, 17, son of Mr. Timothy D.—In Keene, very suddenly, Mr. Wm. Balch, 23.

In Amesbury, N. H. Joseph Warren, only child of Wilbur and Cynthia Gage, formerly of Walpole, Ms., 18 mo.

In Camden, N



## POETRY.

## THE SABBATH.

Then unimagined God! though every hour,  
And every day, speak Thy tremendous power;  
Upon the seventh, creation's work was crown'd,  
When the glad universe career'd around;  
Then ever hallow'd be Thy chosen day,  
Till Nature die, and time shall roll away.  
Sweet Sabbath morn! from childhood's dimpled prime,  
I've loved to hail thy calm-renewing time:  
Soft still thy bells upon the pensive mind,  
In mingling murmurs floating on the wind,  
Telling of friends and times long wip'd away,  
And blissful hours, harmonious with the day.  
On thy still dawn, while holy music peals,  
And far around the long ring echo steals,  
What heart communes not with the day's repose,  
And, wrapp'd in angel dreams, forgets its woes?  
Who, in His temple, gives to God a prayer,  
Nor feels the majesty of heaven is there?  
The sacred stillness of the vaulted pile,  
Where gather'd hearts their homages breathe awhile;  
The mingled burst of pent-up sighs,  
The choral anthem pealing to the skies,  
Exalt the soul to energies sublime,  
Chain the wild thought, and solemnize the time.  
Emblem of peace! upon the village plain,  
Thou dawn'st a blessing on the toiling swain;  
Soon as thy smiles upon the upland play,  
His bosom gladdens with the bright'ning day;  
Humble and happy, to his lot resign'd,  
He owns the inward sabbath of the mind.  
And when, with bending knee and sainted tone,  
His vows are breathed unto Jehovah's throne,  
Serenes the thoughts that o'er his loins steal,  
When homeward winding for the Sabbath meal.  
These are the wonted blessings of the day,  
That all his weekly toils and woes repay;  
And when aerial Night hath veil'd the view,  
Some elder boy beside his father's knee,  
Shall stand and read the Holy History;  
Or peaceful prayer, or chaunted hymn shall close  
The hour that woom him to a sweet repose.  
MONTGOMERY.

## MISCELLANEOUS.

## AMERICAN ASYLUM.

Extracts from the last Annual Report of the Directors of the American Asylum.—Concluded.

Another topic on which, in the last Annual Report, the Directors expressed their views, at some length, and about which there does not yet appear to be an entire harmony of opinion, relates to the mode in which the art of teaching the Deaf and Dumb may be acquired, and teachers prepared, to practise it with credit to the institutions with which they are connected, and with benefit to the pupils intrusted to their care.

On this point, the Directors have ever entertained but one sentiment, formed and confirmed by the difficulties which they had originally to encounter; by the long course of experience through which their own instructors have passed; and by the successful results, which they deem it not presumptuous to say, have followed the course that they have uniformly adopted in the Asylum, from its commencement to the present time.

That sentiment is, that it is exceedingly difficult, if not quite impracticable, to derive, even from the best written treatises on the subject, such a knowledge of the countless variety of signs, and gestures, and attitudes of the body, and expressions of the countenance, as would enable one to become a successful teacher of the Deaf and Dumb. To accomplish this object, they consider a resort to the living instructor quite indispensable, and an inspection, for some considerable length of time, of the modes and processes of instruction in some established, and well-organized school, of immense benefit to one intending to commence its operations.

The importance in all cases, and the absolute necessity in some, of adopting such a course in order to pursue the value of experience in whatever relates to the cultivation of the human mind, and to the conducting aright of human affairs; together with the difficulty, and in many instances, the utter impracticability, of describing in books the processes pursued in various arts demanding far less ingenuity, and skill, and labor, than that of teaching the Deaf and Dumb;—are principles that have been so long and so universally acknowledged as correct by the great mass of mankind, by the civilized and the rude, the learned and the unlearned, the philosopher and the artisan, that to controvert them seems to be as absurd as it is strange.

In this respect, also, the views of the Directors have been gaining more and more hold upon public opinion, and a greater influence upon other institutions for the instruction of the Deaf and Dumb.

The Directors of the Pennsylvania Institution, which began under the instruction of a self-taught teacher, deemed it desirable not long afterwards, to apply to this Asylum for aid. It was promptly and generously afforded. For this purpose, Mr. Clerk was released for a whole winter, from his situation here, and went to Philadelphia, since which time, that institution has been furnished from this, with its present Principal, and two assistant teachers.

The Directors of the Kentucky Institution, which began also under the instruction of self-taught teachers, meeting with several embarrassments, sent their present Principal to this Asylum to be qualified for the successful discharge of his duties, and every facility for improvement was afforded him.

The Directors of the Ohio Institution, lately incorporated, have made a similar application to this Asylum in behalf of a gentleman whom they sent here, a few weeks since, to acquire such information as will enable him to conduct the course of instruction in that establishment, and he also, will be furnished with the same assistance.

The advantages of thus introducing a uniform system of instructing the Deaf and Dumb, in the various institutions of our country, are so great and so obvious that the Directors deem it unnecessary any more to expatiate upon them. They will just allude, however, to one striking instance of these advantages, which occurred, during the past winter, at Washington, whither the Principal of the Asylum accompanied the Principal of the Pennsylvania Institution, with three of his pupils. Their object was to diffuse, at the seat of government, more extensive information, and to excite a deeper interest, with regard to the Deaf and Dumb; and by an exhibition of the principles and modes of instruction pursued at their respective establishments, and the results of these in the attainments of the pupils, to promote the passing of a bill in Congress, granting portions of the public lands to several such institutions in the country.

The exhibition was held in the Capitol, in the Hall of the Representatives, before the President and Vice-President of the U. States, and many of the officers of the General Government, & members of Congress. Mr. Gallaudet, at the request of Mr. Weld, took a considerable part in the exercises, which he was enabled to conduct with the same ease as if the pupils had been educated at this Asylum, although he had no intercourse with them, even in the way of common conversation, until a few days previous.

The Directors regret that the state of the funds, will not yet admit of any reduction in the annual charge for board, tuition, &c. to the pupils.

During the past year, no additional sales of the lands in Alabama have been made, and only

a small amount of the debts due, been collected. The pecuniary embarrassments, in that State, are great and unprecedented, on account of the reduced price of Cotton; and losses are to be expected in the collection of debts due to the Asylum.

## TRACTS.

FROM A CLERGYMAN AT ST. MARY'S, GEORGIA, TO THE SECRETARY OF THE AMERICAN TRACT SOCIETY, BOSTON.

DEAR SIR,—I take the liberty of addressing a few lines to you on the subject of our destitution of the means of religious instruction, and beg you to present our case before the Board of the Tract Society, Boston. The city of St. Mary's in which I reside, is pretty well supplied, but the surrounding country for hundreds of miles is entirely destitute, except here and there a Bible or two. We have occasionally sent out into this region of moral desolation. It is 80 miles from St. Mary's to Darien on the north, and the same distance from St. Mary's to St. Augustine on the south—in this intermediate country there is not a church—not a minister, (and I had almost said) nor Bible. I have occasionally preached to the people who told me they had never heard a sermon from a Presbyterian before, and very rarely from any other.—There are many between St. Mary's and St. Augustine, who cannot read—who have never heard of Christ and who are living without God; and utterly without hope.—For 200 miles west there is nothing that bears the semblance of religion, and nothing that has the appearance of religious worship.—We have sent out many Bibles, and some Tracts into the region of the Okefenokee Swamp, but these are nothing compared with the immense number that are wanted—we have great facilities for distributing Tracts in that region—by means of those who come down hundreds of miles in carts to supply our markets, and carry back those necessities that cannot be procured in the interior. The Female Bible Society of St. Mary's have resolved to furnish every destitute family in Camden County and the adjacent parts of Florida within 6 months—this pledge is nearly redeemed.—But there are Appling, and Ware, and Wayne, Counties still destitute, and the whole immense country of East and West Florida.—The Alachua country in the centre of East Florida is rapidly increasing in population and there is not a church nor minister in that whole region.—Tallahassee the capital of the Territory, is equally destitute and what can be done? Shall these immortal perishes?—Or will you give them the bread of life?—Who can tell what amount of good may be done by putting a Tract into every family where any member can read—perhaps in this way you may save souls from death, and be the means of cancelling a multitude of sins.—If your Society will send a bundle of Tracts to Savannah—directed to the care of Messrs Bayard and Hunter, Savannah; for the Rev. Horace S. Pratt, St. Mary's—they will reach me, and I give you my pledge that every one shall tell of truth Divine to some perishing sinner in that region.

## BIBLE CLASSES.

Extracts from the First Report of the American Bible Class Society—May 22, 1828.

Efficient agency has been the life-giving pulsation of every benevolent institution. Such agents could attend the various ministerial meetings of different denominations, and aid to kindle zeal for this object; they could co-operate with such Pastors as desired it, in forming and reviving such associations; and, in other ways perfectly unobjectionable to the friends of Zion, their efficiency might presently double the numbers attending on Bible class instruction. Suppose that in 3 years, through the influence of this Society, 30,000 more souls should be induced to study the Bible in a social manner than would otherwise have done it, and that 10,000 of these should become pious; immeasurably great would be your reward. Besides 10,000 new anthems in heaven, what an impulse would thus be given to all the benevolent efforts of the church on earth. The past progress of this Institution will prove, that unwearied efforts are demanded to roll its blessings through the land; and past experience will justify greater expectations of its beneficial results than its most sanguine friends anticipate.

Let Education and Missionary Societies supply the funds for instructing and supporting laborers for the opening harvest, your efficiency is needful to supply pious subjects for their beneficence, possessing zeal adequate to lay their bones in pagan lands. Let Sunday School Unions collect, from the high ways and hedges youthful immortals wandering from God; let them supply these children with ten thousand books adapted to their capacities; to your efforts they must look for pious, able, and indefatigable teachers. Let the Bible Society, like a majestic river, roll the waters of life to the doors of every dwelling of apostate man; is it not the province of Christian philanthropy, in the attire of a Bible class, to present to youthful millions the cup of salvation, that they may drink and live, live forever? Let that noble institution pour the light of day around every earthly dungeon of superstition and guilt; your instrumentality, Brethren, is demanded, to open windows into these cells of ignorance and misery, that the light of heaven may cheer their inmates. Let then the objects of this Institution be borne on your prayers to Heaven, and on your efforts and your charities to the ends of the earth.

## BIBLES.

To Purchasers of Bibles.—The following is from an officer of one of our County Bible Societies.—*Fl. Chron.*  
I have just received from the American Bible Society, at New York, the following specimens of their publications, viz. the Bible, nonpareil type, bound in sheep, and lettered.—Price 50 cents.—The same with raised bands.—Price 55 cents.—The New Testament, nonpareil, in sheep, 16 cents.—The same, in green cotton cloth, 12 1/2 cts. The materials appear to be good, and the work well done. The point is easy to be read by common eyes, as that of any large and more expensive edition. I have within a few months, examined carefully, about every kind of cheap Bibles now in the market; and I have no hesitation in saying that these are decidedly cheaper in proportion to their value, than any other. Bibles, of the smallest print, bound and lettered so as to look decently when new, cannot be bought lower than 50 cents, by the hundred, nor has it been possible to purchase those of any kind, even at the auctions in Boston and New York, below 42 cents, by the hundred. The difference between those and the Society's Bibles is far greater in value, than in price. The New Testament sent me, marked 12 1/2 cts, is worth more than those commonly sold among us from 34 to 50 cents. The Bibles with raised bands will be found cheapest in the end, as being more durable. In these, the leaves are not only fastened in their places as in other Bibles, but are all of them sewed to each of the bands, so that the work cannot well come to pieces without violence. In those Counties where the destitute are not yet supplied, very many families will be found, who would rather purchase the nonpareil Bible at 50 or 55 cents, than the minion Bibles which have formerly been circulated, at 75 or 80

cents, and when the distribution is gratuitous, economy will require the nonpareil Bibles to be used, in all families where eyes have not been impaired by age or disease.

## WANTS OF THE WESTERN STATES.

We have been favored with the perusal of a very interesting letter from a young minister of the gospel, late of the Theological Seminary at Princeton, addressed to his friends in this city, dated St. Louis, Missouri, June 11th, 1828, from which we make the following extracts.—*Philadelphia.*

"God in his providence, without my seeking, has directed me to this distant part. When I last saw you, I little expected to address you from the western side of the Mississippi. I have been in this place about a month, preaching Christ and him crucified from the pulpit and from house to house.—The church here consists of about seventy-five members, and so far as I am acquainted with them, are about as much engaged as the members of most of the churches around you. There are some active Christians in the flock, who do desire the prosperity of Zion. The congregation, I think, is every Sabbath increasing, and the hearers are very attentive. We have a fine brick meeting house, erected through the exertions of our good Brother Giddings, who did not much more than live to see it finished. There are some inquiring, and I hope the Lord has good in store for us.

"There is one thing here, however, which makes my heart ache when I look at it. There is not, I do not hesitate to say, so extensive a field for the operation of an efficient Bible and Tract Society in the United States, no, not on the continent. And yet, we have societies here, that are just struggling for existence. I find every thing at sizes and seven, no efficient help to either of them; they are exerting little, if any influence anywhere. I do sicken when I behold it.—My situation is such as renders it altogether impossible for me, while I retain the charge of the church to do any thing more than counsel and occasionally assist; but this, without an active efficient agent, will elude nothing. Get your map and look at St. Louis, and see if you can find another such spot. From this place steam boats navigate the Mississippi more than 1000 miles north, up to the falls of St. Anthony. Up the Missouri, west to Council Bluffs, about 7000 miles, and caravans travel semi-annually to Santa Fe in Mexico, about 1500 or 2000 miles.—Then east, as far up the Ohio as Pittsburgh.—Then down the Mississippi to the Arkansas; this river waters that whole territory, and communicates with every port. The Cumberland and Tennessee Rivers communicate with almost all Tennessee and North Alabama. Then continue down the Mississippi, and you can have access to all the habitable part of Mississippi and Louisiana. For nearly 1000 miles around this, in almost any direction you please to name, steam boats two-thirds of the year are continually travelling. From this spot, an efficient society could pour its Bibles and Tracts into every state and territory west of the Alleghany ridge. Think not that the region I now name is all a wilderness. Along all these water courses there are settlements. On Fever River, about 500 miles from this place, up the Mississippi, there is a single settlement of from 7 to 8000 souls, employed about the lead mines, who never hear a message from God, or see a tract or Bible. And more than this, this whole region is rapidly filling up, has a soil inferior to none upon the face of the earth, and must soon sway the destinies of the whole country. Look at Pennsylvania and Delaware, then turn and look at this, Michigan, Illinois, Missouri, Indiana, Ohio, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Arkansas, and the eastern part of Mexico, and ask of God to direct you. If you will come here you can take a part of a house, and make it a general depository for the Bible, Tract and Sunday School Societies. Each of these societies is projected on an extensive plan, and have depositories, but they are badly managed. Nothing is wanting but an active head. Auxiliaries have been established too, pretty extensively, but for want of oversight they do nothing. Your situation here would be a pleasant one. St. Louis contains a population now of not less than 8000 souls; the inhabitants it is true are something like those that founded Rome, I mean more especially so far as different countries are concerned, and not a few are your dispersed brethren. But amongst them there is a great amount of intelligence. I believe my congregation here, on general subjects, contains more intelligence than any one of the same size in Philadelphia. Kindness and hospitality are characteristic of this people. About one third of the population here is Catholic, and I wish you to come for that reason, you know more about them than our raw seminary brethren, and this country abounds with them; for it is all along here that that annual appropriation of his holiness is expended. I have two convents within an hour's ride of me—was you here with some of those Catholic Bibles the Society is now printing, I believe we could effect much among this people."

## For the Boston Recorder.

## COMPARISONS.

In the Christian Register for June 21st was a Steam Boat Thought, the amount of which was that as the steam boat went against wind and current by the power of steam; so it seemed as if the "Trinitarians" were aiming, in opposition to the scriptures of both Jews and Christians, to gain their desired port by the power of Orthodoxy.—I wish you to insert in the Recorder  
A thought by another passenger.  
The Steam Boat, it seems, PERFORMED ITS PASSAGE, against wind and tide, possessing internal resources, which, with the blessing of heaven, prevailed over all opposition. So, Orthodox Sentiments and Practice United, have prevailed and will prevail over all the opposing elements of sin and error. S. A.

## For the Boston Recorder.

## PUBLIC AND PRIVATE RELIGION.

We see every day men who applaud the doings of Missionary and Tract Societies, and are professedly admirers of every project for the suppression of Vice and the cultivation of religion and virtue. So far, very good. But there is danger, great danger, that our piety will be better in public, than in the closet. We are prone to adopt the most popular side on all questions, and especially in religion. And, as many great and good men have espoused and honoured the cause of morality and religion, and thus made it popular, he, who would not declare in its favour would at once become disreputable among the best Members of Society.

I am strongly of opinion that the heart is much neglected, and that we all too much regard the outward appearance. Our motives are known only to God; but if in the last day they are found to have been impure, of what avail will it then be to us that we have raised our voice and appropriated our funds to support the cause of Christ, and that without charity. We are told by Him who cannot lie, that our hearts are "deceitful above all things." Certainly then we ought not to trust them, but apply to the Searcher of our hearts, that he would "cleanse the thoughts of our hearts by the inspiration of his Holy Spirit," that we may "worthily magnify his Holy name." Believing as I do, that the religion of

the heart, is only acceptable to God, and that from it we must be judged. I cannot refrain from urging upon our Brethren the great duty of self-examination; that our motives may be pure and holy, and every exertion in the cause of Christ be an acceptable sacrifice. CLEMENT.

## For the Boston Recorder.

## OPPRESSION.

It is well known that the Waltham Factory is owned and managed by some leading Unitarians of this city; and feeling their power to be sufficiently absolute, they have exhibited, as we may reasonably infer, in their regulations touching the rights of conscience, the true spirit of Unitarianism. A poor, but I trust pious woman of my acquaintance, entered that factory, that she might there earn by hard labor bread for herself and a dependent child. From conscientious views she hired a seat in the orthodox church where she invariably attended. At the close of four weeks her health failed under the labor, and she was obliged to leave the factory. On receiving her pay, the agent deducted 82 cents, the price of a seat in the Unitarian meeting house for a whole quarter, though she had never entered their meeting house, and could not conscientiously encourage a minister of those sentiments. Thus this poor woman, with a child to support, had wrong from her about one fourth part of her hard earnings to support a minister whose errors she reproached, and on whose ministry conscience forbid her to attend! Where is the humanity of that minister who can receive a salary extorted under the rod of oppression and cruelty from poor widows and helpless females? Where is the equity of the owner who has established such a regulation, and yet clamor about "trust-deeds" and liberty of conscience! Astonishing that the "Layman" does not hear the chains clank at Waltham! And what shall we say to the agent who will sell himself to be the instrument of such oppression!

## RELIGIOUS FREEDOM.

## "EXCLUSIVE SYSTEM."

Messrs. Editors,—As I was passing the Tremont Theatre, a few days since, my attention was arrested by a board placed across the door, on which was written in large characters, "No Admittance for Orthodox Sinners." I was really glad to see this, for past experience has told us that that establishment is a very poor "School for Morals," and however many other sinners may continue this mode of reformation, there is no longer any inducement for the attendance of AN ORTHODOX SINNER.

New York and New England.—Referring to a writer in our pages, the Rochester Observer says: "As we feel an honest pride in tracing our origin to New England, we are happy to see that Antipas recognizes in these Sabbath measures, the spirit of the Pilgrims; and while he is so ready to award us the credit of originating them, we are happy to say that the prompt and efficient co-operation of our eastern brethren has a tendency to increase our respect and attachment to the land of our fathers, and assures us that with such cordial union of sentiment and concert in action, by the blessing of God, this great moral enterprise must be successful. The relative merit of the actors in this business, we are willing to leave to the decision of the Great Day."

The Editor of the Observer is under a mistake concerning the authorship of the article in question. Missions of the United Brethren.—It appears from the last number of the United Brethren's Missionary Intelligence, that at the close of 1827, they had four stations in Greenland, occupied by twenty-one missionaries, including females; in Labrador, three stations and twenty-six missionaries; in Canada and the United States, three stations and ten missionaries; in the Danish West India Islands, seven stations and thirty-four missionaries; in the British West Indies, fifteen stations and forty-seven missionaries; in Surinam, one station and ten missionaries; in South Africa, five stations and thirty-nine missionaries. Total thirty-eight stations, and one hundred and eighty-seven missionaries, including females. This is an increase of two stations and nine missionaries above the returns for the close of 1825.

## ON TEACHING CHILDREN TO PRAY.

The following is the passage of the Memoirs of Durant, which "Z. Y." requested us, a few weeks ago, to publish.

"William daily heard the Scriptures read in the family, and as constantly knelt with us at our family altar. But we felt it extremely difficult to determine on the right method of teaching him how to pray. Though no enemies to forms of prayer in the abstract, we thought that when children learn to pray by a form, they too frequently pass through the task, without any exercise of the understanding—without attention. At this time, Mrs. D. met with a passage in Zollikofer's Sermons, which instantly approved itself to our understandings; and on which we proceeded to act. It was this:—'Let your child be taught, in general its relation to God, its dependence upon him, its obligations to him, &c. &c.; then let it form a prayer for itself. This will require thought, recollection, views of the future,' &c. His mother would take him on her knees, and say, 'Now, my dear, think how good God has been to you to-day, in continuing to you your dear papa, and me, and aunt, and other friends; in giving you health, opportunity for learning, &c. Think of what has been amiss with you. Consider what you need,—his protection, his favor, and his mercy.' This would, at times, lead to a long conversation. At length he would kneel upon her lap with his face in her bosom, and offer his prayers. They were at first short, singularly simple, but always conducted with the greatest seriousness. Exercise improved his talents; and at the age of eight or nine, he could and did pray with considerable variety, with facility, and occasionally, with pathos and eloquence. At the age of twelve, and thenceforward, he had a remarkable fluency in prayer, though it was never heard by any human being except his mother and myself."

## Anecdote of the Rev. Robert Hall.

Shortly after Mr. Hall's settlement at Leicester, he formed an intimacy with that excellent man, Mr. Robinson, vicar of St. Mary's. Similar in their views of the great truths of Christianity, equally talented in their sentiments, and both possessing talents of a superior order, it is not to be wondered that the acquaintance should have ripened into friendship. How free from all selfishness and jealousy it was, appears from an anecdote. Some of Mr. Robinson's hearers left the church, and joined the Baptists; on which the vicar said in conversation one day, "I cannot think, brother Hall, how it is that so many of my sheep should have wandered into your fold." "Oh," replied Mr. Hall, "they only wanted washing, to be sure."

THE FAMILY ALTAR: consisting of Prayers for Family Worship, and for the Sick and the Mourning; with Practical Reflections on the New Testament. By the Rev. Edward Rutledge, A. M. Rector of Christ Church, Stratford, Conn. And the act of the Lord continued in the House of Obadiah the Gittite three months, and the Lord blessed Obadiah and all his household." 2 Samuel, vi, 11.  
Just published and for sale by R. F. & C. WILLIAMS, No. 79 Washington Street. July 18.

## PROSPECTUS OF THE SAILOR'S MAGAZINE, AND NAVAL JOURNAL.

To be published at New York, by the American Sailing Ship Society, to which the profits of the Work will be devoted.  
The time seems to have arrived, when a Periodical Work of the above description is imperiously demanded by the circumstances of our seafaring population. Its object will be to convey intelligence respecting their character, their situation, and their wants; to exhibit what has been done for their benefit, and the various success or failure of different efforts; and to show what other institutions and privileges are deemed necessary, and how they can be provided most expeditiously, and yet in such a manner, as to secure the most permanent good. When these privileges are furnished, the Magazine must inform our Seamen where they are to be found. Not merely the port, but the street, the house, the No. must be pointed out. The Sailor is accustomed to something definite—and something definite he must have—must be assured it is for him—and he must know precisely where to find it, before he will withstand the current of temptation, which is constantly pressing upon him, and urge his way through it to virtue, to holiness, and to heaven.

The advantages to Mercantile men of morality among Seamen, must not be overlooked, nor the aid of the Church will receive, if they become virtuous.  
To embrace the whole subject, must be the design of the work. Sources of information are opening every day, and it is believed, a desire to see it embodied and circulated, is looking for it, and the satisfaction and benefit they may derive from its perusal, both on shore and upon their voyages, we feel ourselves totally inadequate to describe.  
Since the formation of the "AMERICAN SEAMEN'S FAITHFUL SOCIETY," the eyes of the community seem to assume the responsibility of such a publication. While they have occasion to mourn over their past embarrassments, they would not shrink from appropriate duties. In the hope, therefore, of more prosperous times, relying on contributions, and the friends of Seamen, for their prayers, their contributions, and their prayers, and for God for his divine blessing, they now issue their Prospectus, with the ardent hope that the work may prove satisfactory to the public, and that all necessary exertions will be made to give it an extensive circulation. A definite account of all monies received by the Society will be inserted.

## CONDITIONS.

I. The Work will be published Monthly, in Numbers of 32 octavo pages, on good paper, and neatly covered.  
II. The price to subscribers will be \$1.50, in advance, or before the receipt of the 3d Number.  
III. The first number will be for July, and will be ready for delivery near the end of the month, or the first of August. After the commencement, the work will be issued the middle of each month.  
G. PIERCE & WILLIAMS, No. 20, Market Street, Boston, will act as Agents for this city and vicinity.

## MISS JONES'S ACADEMY.

No. 9, Howard Street.  
THE Fall Term will commence on Tuesday, Aug. 12. Instruction will be given in the following branches: Reading, Orthography, Penmanship, Eng. Grammar, Arithmetic, Geography, History, Rhetoric, Nat. Philosophy, Chemistry, Logic and Astronomy with the Latin and French Languages; also, in Projecting Maps, Drawing and Painting, Plain and Ornamental Needle-work.  
Miss Jones gratefully acknowledges the patronage she has already received, and hopes to merit its continuance, by unremitting efforts to promote the moral and intellectual improvement of her pupils.  
References.—Rev. Dr. Beecher, Rev. Mr. Winsor, Rev. Mr. Green, Ebenezer Parker, Esq. Aaron P. Cleveland, Esq. and Thos. G. Fessenden, Esq. Boston; Wm. Ropes, Esq. Brookline, and Rev. Mr. Fay, Charlestown. July 25.

## SACRED MUSIC.

Mr. Brown presents his compliments to the Ladies and Gentlemen of Boston and acquaints them that he has opened a School for the purpose of teaching Sacred Music, in the School house head of Harvard Place opposite the Old South Church. Hours of attendance: Young Ladies, and Misses from 3 to 6 on Thursday and Saturday afternoons. Ladies and Gentlemen from half past 7 to half past 9 on Tuesday and Thursday evenings. Those who wish to attain a knowledge of this pleasing and moral accomplishment, are respectfully invited to call at the School Room on School hours for terms, &c. Every possible means will be used for a rapid proficiency for acquiring a knowledge of the fundamental principles of Church Music. All applications must be made previous to the first Thursday in August.  
JOSEPH BROWN.

BECKWITH'S SERMON ON BAPTISM.  
A Dissuasive from Controversy respecting the Mode of Baptism. By Rev. G. C. Beckwith, Pastor of a Church in Lowell, Ms. just received and for sale by PIERCE & WILLIAMS, No. 20, Market Street. July 25.

## POONAH PAINTING.

Mrs. BARTLETTE from New York, respectfully informs the Ladies of this city that she has taken lodgings here for a short time, and will give instruction in this elegant accomplishment. The method is entirely new, and it is but a few weeks since it was first taught in America. In point of softness, it much resembles a fine engraving, in brilliancy and blending of colors, it surpasses all conception of the former style; but she gratefully surrenders it to the possession of the ordinary Method, in that a knowledge of it may be acquired in six or seven days, even by those who possess no taste in drawing and no knowledge of the use of the pencil. Specimens of Satin, Velum, and Velvet may be seen on application at the house of Mr. Henry Payson, in the new block south of the old Court House, or at the Stationary of Messrs. Cummings & Billiard. July 18.

## NEW BOOKS.

JUST Received and for sale by PIERCE & WILLIAMS No. 20 Market St. REMAINS OF REV. CARLOS WILCOX, late Pastor of the North Congregational Church in Hartford, Conn. At the age of 129 Years, was for being a Universalist. By J. Walker, Pastor of the Church in Paris, Me. July 18.

## SCOTT'S BIBLE.

JUST Published and for sale by RICHARDSON & LORD, A new edition of SCOTT'S Family Bible in 5 Vols. Quarto; stereotype edition, from the London standard edition, with the Author's last corrections & improvements. J. 18.

## HANDEL AND HAYDN COLLECTION.

HANDEL and HAYDN Collection of Church Music, sixth edition. Just published and for sale by Richardson & Lord. July 18.

## NEW BOOK.

JUST Published The American Common Place Book of Prose consisting of elegant and interesting passages from American Prose writers. S. G. GOODRICH. July 18. 6w. 144 Washington Street.

REDUCTION OF PRICES.—M. S. S. U. THE Managers of the Massachusetts Sabbath School Depository hereby give notice that many of the publications of the American S. S. Union have been reduced in price, and may be had at the Depository in the basement story of the Stone Church, West of the Court Street, Boston. Among the various motives, which have induced to the adoption of this measure, one is that the extended influence and operations of the American Union have created an immense demand for their publications, and given the ability of producing Books at a lower rate by the vast multiplication of copies.—A large variety of new and other publications of similar character to the above named are received at the Depository, and additions will constantly be made of such as are approved, and valuable for Sabbath School Libraries. SAMUEL N. TENNEY, Agent. June 20. of the Mass. Sab. Sch. Dep'y.

District of Massachusetts, to wit: District Clerk's Office. BE it remembered, that on the 23d day of July, A. D. 1828, and in the 52d year of the Independence of the United States of America, SAMUEL G. GOODRICH, of the said District, has deposited in this Clerk's Office the title of a book, the title whereof he claims as proprietor, in the words following, to wit:—

Outlines of Political Economy, on the plan of the Rev. David Blair. Adapted to the use of Schools in the United States of America.

In conformity to the act of the Congress of the U. States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times there-mentioned;" and also to an act entitled, "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times there-mentioned;' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JNO. W. DAVIS, Clerk of the District of Massachusetts.

## BOARDING.

Two Gentlemen, or a gentleman and wife can be accommodated with Board and pleasant rooms, in a small private family, in a delightful and airy situation near the Common.—Inquire at the Recorder's office. July 25.

## TO BE LET.

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